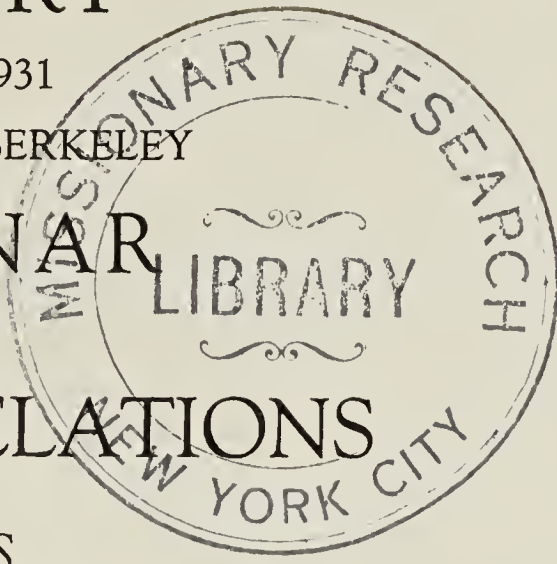


REPORT
of the 1931
OAKLAND - BERKELEY
SEMINAR
ON
HUMAN RELATIONS
JEWS
CATHOLICS
PROTESTANTS



Under the auspices of
THE EAST BAY RELIGIOUS FELLOWSHIP
In conjunction with
THE NATIONAL CONFERENCE OF JEWS AND CHRISTIANS

SPONSORS

William H. Crocker
Monroe E. Deutsch
Charles D. Gardner
Mrs. Henry F. Grady
Edward J. Hanna
Florence Prag Kahn

Tully C. Knoles
Brother Z. Leo
Edgar C. Levey
Mrs. S. M. Marks
Henry L. Mayer
Mrs. George W. McMasters

Edward L. Parsons
Aurelia H. Reinhardt
Robert G. Sproul
Fred S. Stripp, Jr.
Robert E. Swain
Mrs. William R. Thorsen

and

Members of the East Bay Religious Fellowship

COMMITTEE

Rudolph I. Coffee, *Chairman*
Ralph T. Fisher
John L. Holcombe
Charles Gilman Hyde
George W. P. Johnson

Harry L. Kingman, *Executive Secretary*
O. W. S. McCall
Max J. Merritt
Guy C. Montgomery
Louis J. O'Brien
Thomas J. O'Connell

Louis J. O'Hara
Arnold Perstein
Charles E. Rugh
Matt Wahrhaftig

Toward Understanding and Good Will among Jews and Christians



PREFACE

Discussion as frank and comprehensive as that which featured the 1931 Seminar on Human Relations in Berkeley, even though a consistent attitude of friendliness and tolerance was maintained, inevitably sharpened differences which are inherent in the Jewish, Catholic and Protestant faiths. Increased understanding and friendship were achieved but with these came a clearer realization of certain fundamental chasms which exist between the followers of the major religious groups in our community.

Despite this fact the several hundred people who attended the 1931 Seminar seemed well satisfied with its achievements. Many have expressed the desire that the Seminar be made an annual affair. Unable to agree with each other in all matters a new admiration and the intention to cooperate for the welfare of the community have come about as a result of this meeting of Catholic, Jewish and Protestant citizens. Spokesmen like Father O'Connell, Rabbi Coffee and Dr. Tolson won the affection and respect of their hearers even when presenting points of view which could not meet with agreement. As Archbishop Hanna put it, "Although we cannot compromise in our fundamental beliefs we can love each other and work together."

The reports of addresses and discussions which follow, since they are necessarily greatly abbreviated, do not render full justice to the Seminar proceedings. However it is hoped that they will indicate something of the earnestness and sincerity with which difficulties were approached. In view of the serious problems which confront the spiritual forces of our nation this advance toward understanding and cooperation on the part of religious groups, which hitherto have been somewhat isolated and even antagonistic, to many may prove of interest and encouragement.

HARRY L. KINGMAN.

True Religious Tolerance

(A Catholic Layman's Viewpoint)

BY

EUSTACE CULLINAN

To say anything new on the subject of religious tolerance would be difficult. But our task is not to utter novelties. It is well to reiterate commonplaces about religious tolerance in the hope that frequent repetition of those ideas will help to bring about not only a general acceptance of them, intellectually, but, what is quite a different matter, a general translation of those ideas into terms of human conduct.

Tolerance is not an innate virtue. It must be confirmed into a habit by diligent discipline. We must wrestle with and overcome that curious impulse of human nature which prompts us to hate persons, things, thoughts, or habits that are alien and strange, whether it be a new fashion of wearing hair, or a new doctrine of political economy, or a different religious creed or sect.

Social disfavor has never succeeded in eliminating dissenting religious minorities. Out of the conflict of dissent has sprung the historically recent idea of religious tolerance as a political precept, and the still more recent wish and effort to make religious tolerance a social fact as well as a political precept.

One of the peculiarities of our psychological makeup is that we are in most instances either better or worse than the principles we profess. Perhaps this is fortunate. A man or woman who adheres inflexibly to fixed principles may be an admirable character but is hard to live with, however noble these fixed principles may be. Fixed principles are the mother of much intolerance, and have been the cause of incalculable cruelties. God save us from the man who knows positively and supremely that he is right, and always acts accordingly.

An agreeable frailty of human nature prevents most of us from following logic out of the window. That frailty is what we call common sense. Catholics, Protestants, Jews, and infidels, may view with alarm the abominable errors one of the other, but that mental disposition does not usually blind us to the fact that there are those wandering in error who are quite as fine and good and just as we believe ourselves to be. On the other hand the same frailty often makes it difficult to be actually as tolerant as our principles bid us be.

Many dislike the phrase "religious tolerance" as signifying that we concede as a matter of grace and indulgence what ought to be granted as a matter of right. But do we really believe that every person has a right to believe, profess and practice any form of religion? Probably most of us would fix limitations on the freedom of religion. For example, how many of us would defend the right of any cult to teach that unbridled promiscuity was a merit in women, or that it was sinful to submit to vaccination and rightful to resist laws commanding it, or that the institution of private property was evil and that private ownership of property should not be recognized in principle or practice? Would not the majority of us cry that the state must not permit any individual or group, under the shield of religious toleration, to train the young in immorality, or theft, or expose communities to the ravages of smallpox?

HOW TOLERANT SHALL WE BE?

To what then should religious tolerance extend? To thoughts and beliefs? To ut-

terances? To conduct? What limitations should be acknowledged? Ought we say that no one may teach or do in the name of religion what is hurtful to society as a whole? But that was Torquemada's measure of religious freedom. It is also the United States Supreme Court's, expressed in the polygamy cases. Who can draft an acceptable formula marking the limits of true tolerance? Any formula will beg the question, leaving the decision in each case to contemporary judgment based on the facts of each instance. Analogies may be found in such legal formulas as the one saying that an owner may use his property to the extent to which he does not injure others.

When we begin to appraise motives and effects, we make toleration a question of times and circumstances, depending on shifting contemporary and local morals, customs, and notions, and not a matter of inalienable and illimitable right. That is to say, we deny the right of religious freedom in principle and transfer the question to the domain of tolerance, indulgence, and political convenience. And as a practical matter, in this workaday world, where human beings must dwell alongside one another, isn't that precisely the domain in which religious freedom, like any other species of freedom, belongs?

There is a rational basis for intolerance. Men who believe firmly and completely that their religion is the sole deposit of religious truth, the divinely ordained means of salvation, are logically moved by the highest motives to suppress other religions which they deem not only false but likely to mislead millions of souls to eternal damnation. To such vigorous faith and utter devotion it is clearly not only right, but a duty, to send to the scaffold, if need be, a thousand preachers of false doctrine if thereby whole nations may be saved from perdition. The question, as the intolerant see it, is not the right of one infallible man to differ with another on matters of religious opinion. It is the right of perverse minds to dispute the manifest will and question the voice of God.

That is the basis on which every religion where dominant has been guilty of persecution in its ages of faith. Jews, Christians, Mohammedans have sinned alike in this regard. Torquemada, Calvin, Knox — none claimed for himself a freedom which he denied to others. According to his lights, each was merely obeying the will of God. Many of the persecutors no doubt sent heretics to the stake in a spirit of ardent philanthropy. We must make allowances for them. Indeed, one of the tests of true tolerance is that it be tolerant even of intolerance.

True tolerance does not come readily to persons who have strong convictions. Often indifference is mistaken for tolerance. It is easy to dwell in accord with persons and ideas for which we care nothing. I know a man who prides himself on his religious tolerance. He thinks that all religions are equally good. True, he himself has no religion. On that subject he is an indifferentist. But he happens to be a positive and ardent "wet" and he refuses to concede any merit, right, or privilege to a prohibitionist. This feeling dominates him completely. There are many "drys" equally intolerant of the "wets". On both sides this intolerance springs from the depths of a great sincerity. It is a by-product of very creditable qualities. Indeed, I think the ground gained by religious tolerance in the past century measures the decline in fervor of religious faith. The age of inquisitions and martyrs passed when most men ceased to be zealous enough either to kill or to die for their religious creed.

NOT ALL RELIGIONS EQUAL

Religious freedom will never be permanently secure until it rests on a firmer basis than political expediency or doctrinaire concepts of the right of every man to reason

wrong. Happily, the easier intercommunication of mankind is bringing about gradually a popular perception of the kinship of all human beings and the common good qualities of the adherents of all religions. We need not admit that one religion is as good as another when we concede the fine characters and sincere purpose of good men of every shade of belief and unbelief. It is impossible to hate any person when you know him well unless you are gifted, or cursed, with a special talent for hating. There are such men. They are the afflicted of God.

Most of our prejudices and dislikes, of course, spring from ignorance. As we come better to know men of other tribes and creeds we acquire the greatest of all virtues, humility founded on knowledge of ourselves, and charity founded on knowledge of others. Humility inspires the suggestion that we may not be fit to judge our fellow men. Charity inspires the thought that all men are as God made them, and if God can stand so many persons and ideas which, we assume, must be repugnant to him because they are repugnant to us, we, too, ought to make an effort to endure them.

True tolerance, like true religion, must be inveterate in the character. It must be the spontaneous expression of the personality, not merely a political platform or a philosophical doctrine. It must have its basis in love of our fellow men.

Notwithstanding frequent discouraging setbacks, the brotherhood of man has, I think, gained much headway in the modern world. But you cannot make men understand and love one another solely by exhorting them to do so. Understanding and love come of meeting and fraternizing. They come of gatherings such as this, of organizations like the Religious Fellowship. Men of good will must band themselves together to dispel the sort of misunderstanding and hatred born of ignorance that have so often overrun Asia, Africa, and Europe with rapine, slaughter, and misery; the misunderstanding that still in bloodless but cruel forms fosters racial and religious bigotry in this republic. So let us work for the day when any American will be not only ashamed to admit even to himself any feeling of religious prejudice but automatically unable to dislike or discriminate against any person, socially, politically, or otherwise, because he is a Protestant, a Catholic, a Jew, or an infidel. Let us work for that day not only because it is good politics, good business, good manners or good sense to be above religious bigotry, not only because in any other atmosphere none of us is secure in his own freedom of religion, not only because we abhor cruelty and injustice, the twin offspring of intolerance, but also because we recognize the inherent right of all men within the broadest bounds compatible with order and the rights of others to believe, to teach and to worship as conscience dictates. Toward that broad religious tolerance is the way of light. That way lies salvation.



Why the East Bay Fellowship?

BY

RABBI RUDOLPH I. COFFEE

In all the world there is no nobler force than love. Man's magnificent love of country, his consecrated love of high ideals and his unselfish love of humanity motivates civilization's progress. Where there is no love there can be no REAL religion.

Glaring instances of this lack of love, this intolerance, manifest themselves throughout history.

Each year we commemorate the discovery of America. From the angle of human relations, the start of that voyage of discovery was even more dramatic than its end. Columbus sailed from Spain on August 3, 1492, but the day before every Jew who would not accept baptism had been banished from Spain. Intolerance against an unoffending people changed Spain, then the leading nation in the world, to her present standing of less than even second-rate power.

In modern times, gaze at Russia. Twenty-five years ago, Nicholas Romanoff and his family ruled over the mighty stretches from the Black Sea in Europe to the uttermost end of Asia. The Romanoff hated the Jew, was intolerant of him and encouraged pogrom after pogrom to redden the soil with martyrdom. And the result? The ruling Romanoff dynasty has been swept off the earth.

Intolerance has taken root in our beloved land. In 1908 William H. Taft, a Unitarian, was the Republican candidate for President. I attended political rallies in Wheeling, West Virginia, and Steubenville, Ohio, and picked up hand bills, scattered on the streets, attacking Taft as unfit to sit in the White House because he did not believe in the divinity of Jesus. Today we laugh at that foolish attack on a great American and twenty years hence we shall consider as equally ridiculous the 1928 whispering campaign that a vote for "Al" Smith was a vote to make the Pope the real head of our nation.

In 1932, supposing that Justice Louis D. Brandeis should be nominated for the presidency, what would happen? He would be blamed for the crucifixion of the Nazarene because some of his ancestors, nineteen hundred years ago, were partners in that tragedy. In my life time, I do not expect a Jew to occupy the White House. I would not want a Jew to be President. There is still too much intolerance in the United States. Too many citizens have so little REAL religion that they would blame all Jews for the failings of a Jew as president.

In politics the majority rules. Fifty-one per cent of the voters can impose their views on the other forty-nine. Not so, in the realm of religion where history proves that the minority more often is right. Moses leading his slaves from Egypt and Jesus with his disciples are examples of men in the minority and right. But many Americans apply political rules to religion. They would impose their majority opinion on the minority. They have no tolerance but they have unbounded conceit. They alone are right; all others are wrong. Witness that spirit of intolerance in "Nordic Nonsense." Nobility of character is not a matter of birthplace nor of caste. Herbert Hoover, Ramsay MacDonald, and Philip Snowden, Stalin, Mussolini, Kemal Pasha and Gandhi, the world's present rulers, were born of desperately poor parents.

Wise old Benjamin Franklin had the right idea. He sat in the Constitutional Convention in 1787 when the laws were being framed for this new nation. The political plans had been arranged, but the religious platform plagued the convention. Every nation in Europe had its established religion. Which one should America select officially. Connecticut delegates urged the Congregational claims; New York delegates pleaded for the Established Church; Pennsylvania favored the Quaker Church and Maryland delegates spoke in favor of Catholicism. On the rock of religion the convention could not agree until Benjamin Franklin, wisest American of his day, suggested that in this new country we respect every religion but officially recognize none.

That almost-divine opinion saved the new nation from disruption and on that principle of respect for the other man's viewpoint this nation has mightily prospered. And

on that same principle of respect the East Bay Religious Fellowship is founded. To combat intolerance in our midst, to help a man worship God in what way he thinks best, and to respect the man who respects his own religion, we have been actively functioning for about one year. About 75 men, equally divided among the three great religions, including men of all colors, sit together monthly and hear outstanding religious representatives. As an outgrowth of this East Bay Religious Fellowship is the Seminar on Human Relations. This is practical religion. In it we plainly tell one another how our religious lives are hampered by needless differences and try to iron out these misunderstandings.

The platform of the Fellowship is "Peace on earth, good will toward men". We try to live that doctrine every day in the year, not on Christmas only. We hope to project a better feeling of respect — not tolerance for tolerance was a good nineteenth century word, of respect for the other man's viewpoint.



Inference from Separation of Church and and State in America

BY

TULLY C. KNOLES

The United States of America is the only great nation which has never had the sanction of organized religion. In some cases this sanction has come during the past in more than one form, sometimes sanctions have changed with dynasties, sometimes through revolution, and sometimes through the persistent effort of interested individuals, and there are times recorded where sanctions have survived revolutions. But our own nation, since its inception as an independent nation, has been untrammelled by religious allegiances, and this is not due to indifference to religion, but to design.

Prior to the ratification of the Constitution, many religious organizations were functioning in the colonies, but no one of them was strong enough to make a battle for establishment. In the second place, the framers of the Constitution were very much influenced by the political philosophy of France just before the Revolution, and particularly by the attitude of Voltaire and his followers on toleration. Even a cursory examination of the religious attitude of our Revolutionary forefathers will reveal in most cases a real respect for religion, and in very many cases real loyalty to the faiths of the time and of their fathers.

Too frequently the fact of a Constitutional provision against Congress passing laws respecting religion has been laid to opposition to religion. True, there was opposition, but it was neither strong enough nor widespread enough to have any serious bearing. The fact is that the men who made the Constitution were so sure of their personal and national dependence upon religion and of their faith in the value of religion that they were determined that it should be free; and more, instead of a free Church in a free State they were determined to have in a broad spirit of toleration free Churches in a free State.

To aid us in appreciating their situation it should be borne in mind that all secondary and higher education at that time was under Church control. This emphasizes the de-

pendence upon the churches for furnishing not only an intelligent but a moral citizenship. The State as such had no agency for providing training in either field.

Today the State is rapidly approaching dominance in secondary education and it is conscious that it needs church aid in the development of moral stamina. Its power in higher education is not so great so far as numbers are concerned for it is still true that the most of the students in higher institutions are under some form of religious influence in the institutions themselves. The cooperation of the various religious faiths has not been adequately developed for secondary levels, that problem is a very difficult one to solve; only here and there have workable plans been evolved. More success has been achieved in both separate and cooperative movements at great state universities. I know of no greater ideal for which to strive than that of religious effort based on toleration and cooperation.



The American Experience with Religious Liberty

BY

MONROE E. DEUTSCH

(Dictated in Cowell Memorial Hospital and read by Dean Louis J. O'Brien)

Of all the liberties which men fled to this land to obtain, none is more evident than the freedom to worship God as one deems right. Consider the English Pilgrims and Puritans, the French Huguenots, the Catholics from Great Britain and Ireland, the Scottish Covenanters, the Quakers, the Russian Jews, the Armenians — from all these lands and throughout our whole national life men and women fled to the new world to secure freedom to worship God. And from this freedom which each sought for himself came ultimately the agreement on absolute religious tolerance.

Men who have made great sacrifices, have torn up their lives by the roots and planted them anew in conditions bound to be foreign to them for a considerable part of their existence, who sacrifice material comforts and even necessities, for a chance to be free, are idealists. This search for freedom was, of course, not confined to the religious sphere. But the groping for it in all realms certainly gave our people that powerful strain of idealism which foreigners frequently do not understand.

And the religious compound which has gone into our American melting pot contains just as surely the faith of the son of Erin and that of the Jew from Russia as it does the creed of the Quaker and the belief of the Puritan.

The greatest contributions that religion has made to our national character are the idealism it has fostered, and tolerance. For I take it that religious tolerance, hardest of all tolerances to acquire, plays a significant part in engendering other tolerances. If a Methodist can live on friendly terms with a Catholic and a Jew, surely he can do so with a Frenchman or with an Al Smith Democrat.

But tolerance, much as it is accomplished, has still far to travel. It is a fine thing to know that a Catholic and a Unitarian could each have been Chief Justice of the United States, and that a Jew is a member of the Supreme Court. It is a fine thing to know

that Theodore Roosevelt could have Catholic, Jew, and Protestant sit side by side at his Cabinet table.

Many a door is open to men today without a thought of religion, but on the other hand many a door is still closed.

Until we judge men completely by what they are rather than by their faith or ancestry, tolerance has still its road to hew.

I pray you, aid with all your might the throwing down of such walls. If to know all is to forgive all, we of different races and creeds need to see much of one another that we may become truly sympathetic human beings.

For freedom to worship God in their own way men sought America. From this sprang religious tolerance. From this, at least in some measure, come our national idealism and our underlying substratum of genuine religion. Let us foster it — for on it depends the very existence of our charter as a people.



What It Means To Be a Catholic

BY

FATHER THOMAS F. BURKE

The question of religion is bound to present itself to every soul. How shall I fulfill my highest duty, my duty toward God? The question is one of conscience, no more and certainly no less. Any man deserves the respect of his fellowmen if he acts in harmony with the promptings of his conscience. In giving the answer each particular soul must be satisfied. Coming from God the soul is destined to go to God. St. Augustine put this thought thus: "Thou hast made us for Thyself, O God, and our hearts are unrestful till they find rest in Thee."

In this life there is a duty of realizing as far as possible that union with God which will be complete only in the life to come. That means the soul must grow. For the life of the soul the rule is the same as for every living thing, progress or death, triumph or defeat.

The first element in life is the germ or principle. For the soul it is that desire for God: "Thou hast made us for Thyself". Man lives, we say, when soul and body are joined. The soul truly lives only when encircled by the embracing love of God, which is God's grace.

For the whole human race the second element for this progress was realized in the Incarnation, when the Son of God became man. "I and the Father," He said, "are one." But the soul of each of us can share in this union. His words, addressed to the Apostles, were equally addressed to all: "I am the vine, you are the branches; he that abideth in me and I in him, the same beareth much fruit, for without me you can do nothing."

Here we have the pure kernel of Catholicity; the divine union through the mediatorship of Christ. It is demanded by reason and it is divinely willed. With this conviction, a second duty presents itself to man: to discover and use the means placed at his disposal for this perfecting of his soul.

THE CATHOLIC CHURCH

Just here comes in the third element in the spiritual life, the organism by which the life, once begun, may continue. That organism is the Church instituted by Christ for the continuance of this life upon earth, the life of the vine in the branches.

So it was that He founded His religion as an organism, not as a mere idea or a mere influence. The Catholic Church is both an idea and an influence. But she is more; she is a living, breathing force. Recognizing that His teaching could be handed down intact only by a living present institution, that is to say, one with an organism to continue throughout time, He gathered about Him the first officers of His spiritual Kingdom and appointed them His representatives, the teachers of His truth, the distributors of His graces, the spiritual rulers of the people with powers that were to descend from them to the generations of their successors yet to come.

To be a Catholic, therefore, means to be a member in the living Church of God, that gives to man the answers to vital problems, answers that could not be obtained otherwise. It also gives divine guidance, guidance that could come from no other source. Being a person, that is a being with intelligence and will, man can have no other guide than a person. That guiding Person is God; that guiding Person is Christ Who is God and man; that guiding person is the representative head of the Church on earth, appointed by Christ, protected from error by the Holy Spirit, and teaching what God has taught.

To be a Catholic means, indeed, to share in all the things sacramental and spiritual which go to make up the organic life of the Church; but the basic significance of such a privilege is to be found in his participation in the life of Christ through membership in the Body of Christ, which is His Church. To know things beyond this world, requires divine enlightenment. To seek reasonably these things man must have this divine enlightenment. This, the Catholic is convinced, he can obtain only through that divinely instituted channel, the Catholic Church. This is the secret of the joy and the beliefs that reside in the heart of a Catholic. A predominant thing is his religion because the Church is as steady as a rock that has lasted for centuries. It permeates today the whole world — it is something that is not changeable, it stands safe as a guide and is a trustworthy friend. And so the Catholic is filled with a joy and gladness that gives his life a peace beyond the beliefs of this world, that comforts him even to the end, when he goes with heart and lips singing, as Saint Francis of Assissi went with heart and lips singing, into Eternity.



Practical Aspects of the Religious Minorities Problem

BY

JUDGE ISIDOR M. GOLDEN

From time immemorial, minority groups have always been oppressed by the majority and looked upon with disfavor. They have been deliberately libeled and misinterpreted to the world. No better example may be cited than the Jewish people. This group,

most influential during the past four thousand years of history, has ever been maligned and subjected to the most inhuman treatment. One aspect of this deliberate libel is pictured in the book of Esther. The wicked Haman said to King Ahasueras, "There is one people scattered yet separate among the nations in all the provinces of this kingdom; their laws are different from those of every people; while they do not execute the laws of the king; and it is no profit to the king to tolerate them." Esther III - 8). It is true that we are scattered and our religious laws are different, but we deny that we harm any nation.

In these blessed United States religious freedom is granted to all. The majority rules in politics, but the religious beliefs of the smallest minority must be respected. Unfortunately, this theory is not always carried out literally. In the early history of California there were frequent attacks upon the Chinese; later on the Japanese; more recently on the Filipinos and the latest wave of attack has been against the Mexicans.

Tonight this address concerns itself with the difficulty of Jewish people before the law. In theory, every person is equal in the eyes of justice and every defendant is entitled to a fair and impartial trial. The records of California law show that public officials are often biased and that individuals who belong to the Jewish minority group suffer in the court of justice.

Here is a typical case which may be duplicated in many other states of our Union: A few years ago a Jew was being tried for having set fire to his shoe store in Modesto, Stanislaus County, in order to collect insurance. The prosecuting attorney referred to the religion of the defendant and made the untruthful statement that Jews were notorious for obtaining insurance from fires in their business premises. The statement is absolutely untrue, but that accusation against an entire race was intended to emphasize the guilt of this defendant. The inflammatory speech of the prosecuting attorney led to the man's conviction. Upon appeal to the higher court the conviction was set aside, a new trial ordered and the defendant was acquitted. In Los Angeles County, during this same period of the ascendancy of the Ku Klux Klan, a similar case was appealed to the higher court; again, the judgment was set aside and upon a second trial the defendant was likewise acquitted.

Hundreds of cases can be cited to prove individual oppression and unworthy attacks upon individuals belonging to minority groups. Our Jewish people have unbounded faith in the integrity of the American people. Just as the legal decisions were reversed by a higher court, so do the four million Jews of the United States rest their appeal for justice upon the sincerity of purpose of the entire American people. Jews feel that though their path may be difficult, every appeal to the higher court of justice, or of public opinion will bring a just and impartial result.

♦ ♦

Round Table

ON

"The Cause and Cure of Religious Prejudice"

E. R. Clinchy, *Discussion Chairman*

Gladys Aoki, *Secretary*

At the outset an attempt was made to define the word "prejudice." It was agreed that a difference of opinion becomes a prejudice when there is intolerance of the opinion

of others, and when emotion crowds out reason. Prejudice is characterized by lack of open-mindedness. Prejudices are fed by ignorance and misinformation.

An attempt was made to list the causes of prejudice. The following were included: Suspicion; misinformation; biased knowledge and interpretation of history; non-recognition of group difference as an asset; inherited "conditioning"; the domination of one group over another.

A tabulation was then made of the criticisms of Jews, Catholics, and Protestants which are frequently heard. The charges against each were as follows:

JEW

Too much clan spirit
Unethical business methods
Financial strangle-hold
Radically minded
Inferiority complex
Public vulgarity
Alien

PROTESTANT

Economic and political discrimination
Opposition to science
Divisiveness
Creation of parochial schools
Absurd doctrinal extremes
Social exclusiveness
Extreme individualism

CATHOLIC

Image worship and idolatry
Too much clan spirit
Attitude toward drinking, gambling, Sabbath observance
Insistence on parochial schools
Position on marriage and birth control
Papal infallibility and power
Alien control
Acceptance of superstition
Attitude toward non-Catholics

THE JEWISH POSITION

Following this preliminary work Rabbi Jacob J. Weinstein was asked to take the floor to discuss the criticisms made of the Jews. He stated that the explanation for much of the prejudice against them was due to the fact that Jews in America had always been a minority group, oftentimes discriminated against.

For many generations the Jews have been an "Out-Group". Prejudice against them is largely traditional. It originated in a time when the Jews did not hold religious view similar to those of the "In-Group", in a time when religious unorthodoxy was considered a serious matter. Later when the importance of a man's religious position lessened Jewish economic practices were substituted as an excuse for discrimination. Now racial differences are providing a basis for prejudice.

The Jewish financial genius, of which so much is said, is largely a myth. In the old days Christianity banned the taking of interest. With the need for capital and credit as society became more complex the Jew was pushed into a position of financial leadership. Sometimes he was the agent for under-cover Christian masters. The former Jewish dominant position in finance is, however, fast being lost. There are five non-Jewish fortunes in the United States which total more than the combined Jewish wealth of the nation. Recently at the completion of a bank merger in Chicago the Jews who had formerly been in control were put out in the cold. The methods employed were such that the remark was made, "Here we have another Shylock case but this time Shylock is not the Jew".

The clannish spirit of which the Jews are accused is the outgrowth of their intense and admirable family loyalty and affection. For generations the Jewish people have been rebuffed socially. Deprived of ordinary social intercourse save that within their own group they have become clannish.

If certain Jews are loud and vulgar in public places it is largely due to their feeling of inferiority. This inferiority complex, as well as the radicalism and alien nature of which they are accused, is accounted for by the centuries of pitiless and unrelenting persecution which they suffered. The Ghetto, that city within a city where at night the gates were barred and no Jew might issue forth, explains much. The only escape was that of the mind. The Jews learned every mental subtlety. It is no wonder that he is a disturbing element with his quick-wit and penetrating argumentative thought process. The man is never popular who is able and ready to ridicule effectively the happy platitudes of a slower thinking people.

The Jew is criticized as being an alien. He is different, true enough. But should this be held against him? His mental subtlety and alertness, his rich vitality and zest for living, many of the things which make him different provide a valuable contribution to the combined social life of the community.

THE CATHOLIC POSITION

Father O'Connell was the attractive spokesman of the Catholics. He was first asked to discuss the Catholic Church's attitude toward drinking, gambling and Sabbath observance. He said in part, "The Catholic Church is not 'wet'. That there are too many Catholics who drink I cannot deny. The Church has always stood for temperance in all things. The attempt to maintain by law that all drinking is evil has caused the loss of much of the gain which had been achieved through the years. The Church believes that any excess in drinking is evil. The same is true of gambling.

As to Sabbath observance Catholics, after they have attended Mass, are free to enjoy themselves in any lawful manner. Religion should not dispense gloom. Keeping the day holy does not mean thinking only about religious matters. All things innocent in themselves are appropriate to the Sabbath.

Regarding the charge of idolatry I may say that a Catholic Church is regarded as the house of God. Catholics love to beautify the edifice in appreciation of God's love and generosity. Churches are beautified and enriched with statues, carvings, stained glass and every work of art. When the Catholic kneels before the statue of his Lord and worships are his love and devotion being poured out to that statue? Of course not. He is centering his attention upon it, but through it and beyond it he is worshipping the glorified Reality for which it stands.

The Church's position on birth control is that men and women are created differently not merely to make sexual satisfaction possible but for the procreation of children. Marriage is ordained by God. The marital relation is for the purpose of the propagation of the human race.

The question was asked by a Protestant minister as to why the Catholic Church prohibited its priests from participating in worship with non-Catholics. Answer: "The Catholic Church regards herself as the one vehicle ordained by Christ for the preservation and transmission of His teaching. All those who have departed from the Church are regarded as heretics. Please pardon me for using the ugly word 'heretic' toward those among whom I number warm personal friends. But this is the position of the Church and she knows no compromise.

There is a difference between what we call the Body and the Soul of the Church.

The Body consists of all those who openly accept the Catholic position and belong to the Church. Non-Catholics who are leading Godly lives, according to their light, are considered within the Soul of the Church.

THE PROTESTANT POSITION

In the few minutes remaining Dr. George T. Tolson spoke for the Protestants. When asked about the conflicting theological positions held among Protestants he replied, "Protestantism stands for freedom, for the right of the individual to approach God directly without the necessity of priest or ceremony. Revelation is held to be never ending. God speaks to the individual soul as truly today as ever. Religion is a living and developing thing."

During the discussion it was suggested that the position of the Jew and the Catholic is that of the supporter of the Law. For the Jew it is the Torah, for the Catholic it is the Church. The Protestant position on the other hand is based on the inherent right of the individual to question and disagree. The Protestants pointed out that what is questioned or opposed is not considered by them to be the law of God but rather the tradition in which it has been imbedded and obscured.

Near the conclusion of the discussion someone objected that the group had not yet found a complete cure for prejudice. Dr. Tully Knoles rose to the occasion by making a facetious motion that all prejudice be abolished.

A committee composed of Father T. J. O'Connell, Rabbi J. J. Weinstein and Dr. G. T. Tolson, which had been appointed by the chairman, proposed the following practical program for the curing of religious prejudice:

1. Exact information to be secured from various sources including representations, written and oral, from informed persons devoted to the religions which are the objects of one's suspicion or prejudice;
2. Appreciation of the historical perspective which will help relieve the semi-informed person of fear of repetition of unfortunate events in ages long since past when intolerance was the order of the day and when persecution was practiced by the dominant power, whether Jewish, Catholic or Protestant;
3. Intimate friendships and social mingling of members of the three religious groups;
4. As far as permissible attendance with honest and enquiring mind upon the public services of the religions which are the objects of aversion;
5. A study of the great number of things in common in the ethics and the religious values of Judaism, Catholicism and Protestantism;
6. The cessation of practices that irritate such as proselytizing and public recriminations;
7. The recognition of the menace to our civilization of religious divisiveness in a world already dangerously divided;
8. Recognition of the necessity that the three religions stand together and work together to stem the rising tide of secularism which is endangering religion and all idealism;
9. The spread of inter-religious organizations across the country, like that of the East Bay Religious Fellowship;
10. Inter-religious seminars such as this one now being held where all dislikes, suspicions, and prejudices are being fully acknowledged, discussed, and explained in perfect frankness and friendliness.

Round Table

ON

"Religious Prejudice in Education"

Allen C. Blaisdell, *Discussion Chairman*

Barbara Parker, *Secretary*

Consideration was first given to vocational restrictions due to religious affiliations. It was generally agreed that there was evidence of such restrictions, particularly in rural districts, where the communities were often predominantly of one religious group or another. The tendency seemed to be to appoint a teacher of the same religious background as the majority of those of the community. This was recognized by the group as a practical measure. However, the majority opinion seemed to be that either religious affiliations should be given very little consideration or, as a matter of broadening experience, both for the teacher and the community, a teacher from a religious background other than that of the community might be appointed. It was felt that this might lead to disagreeable experiences for the teacher as well as for the community but in the long run the step would be one in the direction of progress. It was pointed out that there were many communities of Catholic and Protestant religious affiliations, but as there were very few in which Jews would be in the majority, the Jewish teacher was very definitely discriminated against.

The suggestion was made that the recognition and acceptance of the practice of appointment of teachers to communities of similar religious background might easily become a vicious thing and ultimately be misused. If it were to be used at all, therefore, it should be kept at an absolute minimum.

One member of the group, fairly near to the educational system of the community, suggested that the appointment of teachers by county boards, rather than by local community boards might tend to correct the practice of such evident consideration of religious belief in appointment in rural schools.

The question upon which there seemed to be considerable difference of opinion was the influence of religious background upon the ultimate fitness of a teacher. In general, however, it seemed to be agreed that this fitness, as far as religion was concerned, could equally be the result of connection with Judaism, Catholicism or Protestantism. Therefore, as far as these three groups were concerned, no preference needed to be shown in the matter of fitness of a teacher for appointment.

RELIGION IN THE PUBLIC SCHOOLS

The next subject considered was the use of sectarian religious literature or instruction in the public schools. It was agreed that efforts should be made to keep the public schools free from sectarian religious instruction. At the same time it was suggested that great care should be shown by individual teachers not to violate the religious belief of any. It was felt by the Protestants and Jews that a course of moral and ethical training, dissociated from sectarian religious beliefs, might and should be formulated for incorporation in the public school system. Some felt that this would be sufficient. The Ethical Culture School of New York City was cited as a fine example of such effort. The Catholic viewpoint, however, was that morals and ethics could not be divorced from religious belief and that education, to be effective, must be religious. Some Protestants went so far as to agree that morals and ethics ultimately received

their sanction and strength from religion, but they still insisted that they might be taught apart from each other. There was considerable difference of opinion as to the effectiveness of the Protestant week-day religious schools but it was felt by most Protestants that some method apart from the public school instruction must be formulated for definite religious instruction.

As has been indicated, the feeling of the Catholics seemed to be that religion and morals could not be separated. This seemed to be the justification for the Catholic parochial schools. It was their feeling that good citizenship was dependent upon sound religious training, which could not be accomplished either by public education with moral and ethical training or by public education plus any part time religious instruction. Education is the good life and citizenship is definitely dependent upon education inseparably united with religion. It was felt by the Catholics that the public educational system therefore was not the proper method of education, thus they were justified in founding their own parochial schools.

There was some question as to whether the results of the parochial schools as compared with the results of public education justified this theory. That is, whether those individuals coming from parochial schools were better fitted for life and for citizenship than those coming from the public schools. The studies in character influences recently made at Columbia University were cited as giving little or no proof that religious instruction or attendance in supposedly character-forming institutions had yielded the results which the theory argued might be expected to provide.

It may be seen that in the earlier discussion there was considerable unity of opinion but that there later developed a sharp division between the Jews and Protestants on the one hand and the Catholics on the other, in regard to the theory of education. The difference between them became clearly defined and though the discussion continued for some time there seemed to be no means of bridging the chasm between these two theories. There was great appreciation on the part of the whole group of the sincere and clear exposition rendered by a Catholic Father as to the reasons for Catholic activity in educational matters. It was illuminating and certainly lent to understanding, to hold this discussion.



Round Table

ON

"Religion in the University of California"

Dr. Hubert Phillips, *Discussion Chairman*

R. H. Silverthorn, *Secretary*

In considering whether or not education and religion possessed a common goal the group concluded that the two have in common the goal of orienting the individual to meet the exigencies of life. It was felt that education could not helpfully be divorced from religion. Some felt that education at the University of California was too largely dealing with the problem of earning a living rather than with that of how to live.

The extent of religious instruction on the University campus was reported to be con-

finer to certain courses in the philosophy of religion, courses which might be merely about religion. This shortage of teaching of religion was due not only to indifference or antagonism to religion on the part of the public but also because the people who wish religion to be taught are not ready to agree what this teaching should be. It was pointed out that if the true goal of religion is to adapt the individual to the good life many University professors are teaching religion indirectly. It was suggested that courses in ethics and on comparative religions could be introduced into the curriculum without going contrary to the existing regulations by the Board of Regents respecting religious teaching in the University.

The criticism that the different religious groups had not been able to agree on a program of religious instruction was held valid but it was shown that these conflicts were largely confined to off-campus leaders. The students of different faiths have found it easy to cooperate and are ready to go much further along the road of cooperation than many of their elders.

The question was considered as to whether religious agencies working with students could not achieve a united approach by means of an inter-religious council or federation. The present overlapping and disjointed program was admitted to be somewhat ineffective. Projects being undertaken in other educational institutions in the United States were discussed. It was shown that at the University of Illinois the different Protestant foundations had successfully planned their work together; that at Cornell University a central council, on which were Catholics and Jews as well as Protestants, had proven successful; that at the University of California in Los Angeles an experiment was being made in which the different faiths were housed in the same building with an attempt to plan and carry out at least part of the religious program together; that at the University of Iowa the three major faiths maintained courses in religion for which university credit was given.

Some members of the group were skeptical as to the value of central housing or of attempting to make a united approach to the campus. The majority were, however, of the opposite opinion. None of the speakers took the position that with the organization of an inter-religious council the need for the maintenance of a considerable amount of distinctive work among the different religious groups would be destroyed. It was concluded that far more effective efforts to create on the campus an atmosphere in which the idealism inherent in youth should be conserved and new idealism fostered were urgently needed.



Summary Assembly

Professor Charles E. Rugh, *Discussion Chairman*

Professor Rugh opened the session with the suggestion that in a conference of this nature there should be a constant awareness of the difference between theories and events. Walter Lippman's "A Preface to Morals" was quoted, "The modern man has ceased to believe but he has not ceased to be prejudiced. There are no theories of meaning and value that he is compelled to accept. But he is compelled to accept events".

Comprehensive reports of each of the three Round Tables were made. After Mr. Blaisdell's report of the Round Table on "Religious Prejudice in Education", Dr. Max J. Merritt commented on the problem of teaching restrictions due to religious affiliations. He held that the weight of the burden in this matter fell upon the shoulders of Jewish teachers who are practically excluded from small communities by reason of the fact that there are so few communities containing a Jewish majority. He felt that the plan of expediency in appointing teachers of the dominant faith in the community should be entirely abandoned for the sake of progress.

Professor Arnold Perstein discussed a study of prejudice made by the students of his courses in Public Speaking. Their conclusions had been that all people should be assisted to cultivate critical attitudes toward everything, that minority groups have largely neglected to take advantage of their opportunities to work for the abolition of prejudice, and that in the last analysis the problem of prejudice must be solved by the people of different religious positions working together in the attempt to solve the pressing social, economic and international problems of the day.

In conclusion Mr. E. R. Clinchy, who throughout the Seminar had won the confidence and respect of all by his insight and objectivity, gave a brief summary of what seemed to him the accomplishments of the meetings. A better appreciation of the dignity and value of differing religious viewpoints had been achieved. Many had realized more clearly that no religious group is all bad or all good, or that any group is to be judged entirely by certain of its members. An inclination had been fostered to face the weaknesses in one's own group and to underscore the strong points possessed by those of different religious affiliation. It will be less likely, henceforth, that those of one faith will estimate the other merely by its less worthy manifestations. "The Seminar has been eminently worthwhile because we have gained perspective, because of the sharing of experience, and because we have been afforded an inkling of the results which may be achieved when harmony takes the place of discord".

Dr. Coffee, president of the East Bay Religious Fellowship, expressed warm appreciation of those who had made the Seminar possible, and pledged himself and the Fellowship to work faithfully in the effort to scale the new spiritual heights of which the Seminar had given a glimpse.

Leaders in the 1931 Seminar



REGINALD BELL, Department of Education, Stanford University.

ALLEN C. BLAISDELL, Director of International House, Berkeley.

FATHER THOMAS F. BURKE, C. S. P., Pastor of Old St. Mary's Church, San Francisco.

E. R. CLINCHY, Director of National Conference of Jews and Christians, New York City, N. Y.

RABBI RUDOLPH I. COFFEE, Temple Sinai, Oakland, and President of East Bay Religious Fellowship.

EUSTACE CULLINAN, Attorney, San Francisco.

DR. MONROE E. DEUTSCH, Vice President and Provost of the University of California, Berkeley.

JUDGE ISIDOR GOLDEN, District Attorney's office, San Francisco.

FATHER GEORGE W. P. JOHNSON, C. S. P., Newman Hall, Berkeley.

HARRY L. KINGMAN, a secretary of the University of California Young Men's Christian Association, Berkeley.

DR. TULLY C. KNOLES, President of College of the Pacific, Stockton.

RABBI MAX J. MERRITT, Director of Hillel Foundation, Berkeley.

DR. LOUIS J. O'BRIEN, Assistant Dean of Undergraduates, University of California, Berkeley.

FATHER THOMAS J. O'CONNELL, Pastor of St. Augustine's Church, Oakland.

FATHER LOUIS J. O'HARA, C. S. P., Director of Newman Hall, Berkeley.

DR. HUBERT PHILLIPS, Dean of Fresno State Teacher's College, Fresno.

DR. CHARLES E. RUGH, Department of Education, University of California, Berkeley.

DR. GEORGE T. TOLSON, Pacific School of Religion, Berkeley.

The East Bay Religious Fellowship



ITS OBJECT

To uphold the freedom of worship guaranteed by the Constitution, to increase understanding and appreciation of those of differing ways of thought and belief, to destroy prejudice, to share common interests and to develop greater participation in common tasks.

ITS HISTORY

In the autumn of 1929 Dr. Rudolph I. Coffee in Oakland and Harry L. Kingman in Berkeley brought together small groups of Catholics, Jews and Protestants to meet Mr. Everett R. Clinchy, director of the National Conference of Jews and Christians. It was at this time, also, that a student Interfaith Committee was formed at the University of California comprised of two Catholics, two Jews and two Protestants. This committee has for three years sponsored successful meetings on the campus at Thanksgiving time and has been made an official organization of the Associated Student of the University of California.

The East Bay Religious Fellowship was formally created in 1930 with about 20 charter members representing the three major religious faiths of Oakland and Berkeley. As meetings have since been held each month about 60 additional members have been added. Amity and understanding have been markedly fostered. Notable addresses have been made by such men as Archbishop Hanna, Professor Max Radin, Bishop Parsons, Rabbi Isaac Landman, Chester H. Rowell. A program of community service is being carried on. Those interested in the organization and its work may inquire of any of the following officers:

RABBI RUDOLPH I. COFFEE, *President*

FATHER THOMAS J. O'CONNELL, *Vice President*

PROFESSOR CHARLES GILMAN HYDE, *Vice President*

RALPH T. FISHER, *Treasurer*

HARRY L. KINGMAN, *Secretary*, 2227 Union Street, Berkeley